

THE HARIDASA MOVEMENT

61

Purandaradasa strikes the keynote of the Hari-dasa rule of life in a song of admission of human weakness and surrender to God. " So without end are my faults, my master/" he says, " I have not the tongue even to sue for pardon." Pride of good feed-ing, pride of wealth, pride of much possession; pride of early youth and comely shape, pride of power, pride of land, and pride that there is none to equal him, in all this pride, he had lost the tongue even to sue for God's pardon. Over-much love of wife and of children and over-much love of father and mother, over-much love of brother and friend and excessive devotion to king, love of cattle and calf and love of a host of relatives, in all this love he had forgotten to love God the slayer of evil. When he got so much he wanted so much more and when he got that much he wanted still so much more; he had lived a life of struggle and had loved to own and hold, and clung to a life that was lost even as it was held. He says elsewhere,, describ-ing how we are engrossed by life, that he did not think of God in the day because of hunger and thirst nor in the night because of sleep; so subject to the dominion of these two had he become. Complete surrender is expressed in the following piece:

"I have approached your feet, O Venkatararaana, my God of the loving and lotus-like eyes and abode of all that Is good. I am a waif, my God, and you are my one refuge; take pity on me of your grace and look on

me as your
own. Think not of my failing, my God, you
who sleep
on the serpent, O Great One I You look after
whole
nations; even so look after me. Sleeper on
the serpent,
I^ord of mercy, Great Hayavadana."
He argues and asks in another piece if
parents give